

N^o 10
GOD *the only Judge, and our only*
Hope in War.

As DELIVER'D in a
SERMON
PREACHED at
The NEW CHAPPEL
IN
St. Margarets Westminster,
ON
Wednesday the 15th Day of March,

Being the Day appointed by Her Majesty for
the Observance of a Publick and General
FAST to implore God's Favor and Blessing
on the ensuing Campaign.

By WILLIAM FARMERIE A. M.

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GOD the only Judge and our only
Hope in War.

AS DELIVERED in a

SERMON

PREACHED at

THE NEW CHURCH

IN

St Margaret's Westminster.

ON

Wednesday the 14th Day of March.

By the Rev. Dr. H. H. Hall, Minister of the
Church of St. Margaret, Westminster, and
Rector of the Church of St. Martin in the
Fields.

WILLIAM TAYLOR, A.M.

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DEUT. XX. V. 1.

When thou goest out to battle against thine Enemies, and seest Horses, and Chariots, and a People more than thou, be not afraid of them; for the Lord thy God is with thee, that brought thee up out of the Land of Egypt.

IT was an ordinary custom among the Jews, when they went out to fight against their Enemies to take some of their Chief Priests with them; whose proper Business at this time was to excite, and animate the Peoples Courage by blowing the holy Trumpets before them, and by making publick Military Speeches, and Orations to them, when they came to engage and were nigh unto the Battle; of both which we find many Instances, and Examples in the Old Testament. As to the blowing the holy Trumpets before them, we find that even by God's own appointment, the Sons of Aaron the Priests were ordered to blow with the Trumpets, when the Israelites went out to war in their Land against the enemy that oppressed them, Numb. 10. 8, 9. And thus accordingly we may observe, that Moses sent the People to war with Phineas, the Son of Eleazar the Priest with the holy Instruments, and Trumpets to blow in his hand, Numb. 31. 6. And from this very considerable Solemnity no doubt it was, that Abijah boasted against Jeroboam, that he, and his Party had the Priests with the sounding Trumpets to cry an Alarm against him, 2 Chron. 13. 12.

As to the other part of their Office, the encouraging

ging of the People in set Speeches and Orations, when they were ready to engage their Enemies, we may quote many places to this purpose, especially the 20 Chap. of 2 Chron. where we find that the day before Jehosaphat was to engage the Moabites, and the Ammonites, the Spirit of the Lord came upon Jahaziel in the midst of the Congregation, and he made this Speech, or Exhortation to them, *Hearken ye all Judah, and ye Inhabitants of Jerusalem, and thou King Jehosaphat thus saith the Lord, be not afraid, or dismay'd by reason of this great multitude, for the battle is not yours but Gods, v. 15. ye shall not need to fight in this battle, set your selves, stand you still, and see the Salvation of the Lord with you O Judah, and Jerusalem, fear not, nor be dismay'd, to morrow go out against them for the Lord will be with you, v. 17.*

Thus again we find in the 2, 3, 4 Verses of this very Chapter of which my Text is the first, that Moses directed the Priests to such a certain form of Oration, which the Priests should speak unto the People when they came nigh unto Battle.

Hear, O Israel, you approach this day unto battle against your Enemies, let not your hearts faint, fear not, and do not tremble, neither be ye terrify'd because of them; for the Lord your God is he that goeth with you to fight for you against your Enemies to save you; which particular direction, or charge, seems to be taken from the first verse, the Words of my Text, as an Application from a general Rule: So that you may conceive my Text as the summ, or argument of what the Priests were to Preach unto the People of the Jews, when they went out to Battle against their Enemies, especially

pecially when they were inferior in strength, and number, which was usually their case.

When thou goest out to battle against thine Enemies, and seest Horses, and Chariots, and a People more than thou, be not afraid of them for the Lord thy God is with thee, that brought thee up out of the Land of Egypt.

From which words we may observe these three particulars, either express'd or imply'd.

1. That God is the great, and alone Arbiter and Judge in War.

2. That if the Lord our God be with us, we need not fear the number, or strength of our Enemies.

3. That the sense of any great deliverance past bestow'd upon us by him, should mightily raise our Courage, fix and settle our hopes and confidence in him.

These are the several parts of the Text, to which I shall add a fourth, wherein I shall enquire what it is that thus powerfully can engage God to be on our side, and to go forth with any People, or Nation, when they go out to Battle.

Lastly, I shall make Application of all this to our selves, and the occasion of our Humiliations on this day, and shall so conclude.

First then I am to observe, that God alone is the Great Judge, and Arbiter in War, and the Almighty Disposer of its Events.

As it is He that sends Wars, and Tumults abroad into the World, first for the publick and sometimes final Punishment of Sin.

2dly. That he may humble Sinners, and turn them

them to himself, and a consideration of their Duty, and Allegiance unto him. ^{which is the} 3. For the Honour of his own Name in the Victory over his Enemies.

And lastly, for the better procuring, and establishing a firm and settled State of Peace for his Church and People.

So he wisely orders, and disposes of the event of War for these several Ends.

When the Sins of the *Canaanites*, and *Amorites* was full, and ripe for Vengeance and Judgment, God sent his People the *Jews* to fight against them, and dispossess them; and accordingly we find the Event of the War was, that they were driven out of their own Country by little, and little, and the scattered Remains that still lurked behind became Vassals, and Tributaries to his People. Thus God warred against the *Canaanites*, and thus he punished their Sin by a final Excision, or cutting off.

Another End of God's sending Wars into the World, is not always finally to root up, and destroy a People, but to humble Sinners and make them turn unto him. And according to this Dispensation we may observe, that when he had a mind to humble his own People the *Jews*, and punish them for their ungrateful Apostacies; their hankering after the Gods of the *Egyptians*; the erecting the brazen Serpent; and the worshipping of *Jeroboam's* Calves in Dan, and *Bethel*; and their many other Sins, that he might bring them to a better sense of their Wickedness, and that he might punish them for what they had done, and bring them to a better Mind, he raised up Enemies,

mies round about them, the *Philistines*, *Midianites*, and others to vex, and oppress them; and when these lesser Tryals would not reclaim them, he sent them away into Captivity; witness their several Captivities into *Babylon*.

And as God thus sends Wars into the World, at one time for the publick, and final Punishment of Sin, and at other times for the humbling of Sinners; so also in the third Place, he sends them among us, that his Honour may be display'd, his Name exalted, and glorify'd in the Victory over his Enemies.

To this End he hardned, and lifted up *Pharaoh's* Heart, so that he followed, and pursued the *Israelites* with his Army to destroy them. That he might be honour'd upon *Pharaoh*, and upon all his Host, that the *Egyptians* might know that he was the Lord, *Exod. 14. 4.*

Sometimes again he raises up Wars and Comotions in the World, for the better establishing a firm, and lasting Peace among his People.

Thus he raised up the Children of *Ammon* and *Moab*, and others of *Mount Seir* against *Israel* in the Days of *Jehosaphat*; of whose Story this was the Conclusion, that they slew one another, and at last, the *Realm of Jehosaphat* was quiet, for God gave him rest round about, *2 Chron. 20. 30.*

And thus is he always the great and decisive Judge in War, and the mighty Disposer of its Events; and hence it is, that he is so often stil'd in Scripture, the Lord of Hosts, and is so frequently said to fight for, or against a Nation. He often rais'd up mean, and contemptible Instruments to be Judges of his People, to lead their Armies, to fight their Battles, and inspir'd them with an

extra-

extraordinary Courage, and Conduct, and gave them wonderful Success; he frequently baffled the number of their Enemies tho' compar'd to the sand of the Sea for Multitude, by weak, and unknown Means, by odd, and extraordinary Stratagemis, as in the case of Gideon's Pitchers: nay, he sometimes work'd Miracles for the completing of his Victories, *the Sun stood still upon Gibeon, and the Moon in the Valley of Ajalon, until his People had sufficiently avenged themselves on their Enemies*, Joshua 10. v. 13. and at another time he sent his Angel to deliver that good King *Hozekiah*, and to destroy the numerous Host of insolent *Sennacherib* King of *Assyria*; Thus when he pleased either with weak, or without Means as it were, he delivered his People, confounded, and destroy'd their Enemies.

And on the contrary, as he thus disposed of the Event of War in favour of his People; so he often turn'd it against them, and raised every little contemptible Nation to be as Thorns, and Goads in their sides; he often sent them into Captivity (as you have heard,) till at last the *Romans* came and took away their Place and Nation: And thus God does, and may deal with any People, or Nation, whatever. 'Tis he then, that is *the mighty One in Battle*, 'tis he that teaches our Hands to war, and our Fingers to fight, 'tis he that maketh War to cease in our Land, and sends unto his People the Blessing of Peace. The Battle is not always to the strong, nor is it ours, but God's, which he orders, and disposes of as best pleases him.

And therefore now 'twill be easy for me to make good the second Particular. That

That if God be with us, we need not fear the strength, or number of our Enemies, tho' we see *Horses, or Chariots, or a People more than we.*

God is Almighty, and Alwise, and therefore if he be with us, we have the greatest Power, and the greatest Wisdom and Conduct on our side, even the Fountain, and Perfection of both, and which the greatest Power, and Wisdom on Earth hath ever fear'd, and ador'd, has acknowledged and submitted to.

If then this Almighty, and Alwise God be with us, and will go forth with us to Battle, we need not fear what Man can do unto us; not far so much (if we may compare great things with small) as a Man need fear Success when he encounters with the smallest Fly, or the meanest Worm; neither Courage, nor Strength, nor Conduct; nothing that Man can prepare against us can possibly annoy us, if this our God be with us, and will vouchsafe us his Assistance; they are nothing to us, but the easie Victims of our divinely assisted Power, they are no more than the new Cords, and Withies with which the *Philistines* thought to match *Sampsons* strength, which he broke with the greatest ease, or to use the Scripture-Expression, *as a Thread of Tow is broken when it toucheth the Fire*, Judg. 16. v. 9.

There is really nothing in, or from Man, or any number of Men that can reasonably discourage us when God, the Lord our God is with us.

What availeth Man's Confidence, or Courage? Remember the shameful Story of that proud *Philistin*, that so boldly defy'd the Armies of the living God, and by what weak means he fell.

What became of Benhadad's vast and numerous Army, of which he proudly boasted, that *the Dust of Samaria should not suffice for Handfuls for all the People that followed him?* His Army was every where defeated, and himself at last was forc'd to beg his own Life, 1 Kings Chap. 20. *Jabin for all his Nine Hundred Chariots of Iron, and tho' he had mightily oppress'd Israel for Twenty Years, was at last shamefully defeated by a Woman whom God raised up for the Deliverance of his oppressed People. So that we find it true what the Psalmist saith, that no King can be saved by the multitude of an Host, neither is any mighty Man delivered by much strength. The Horse is prepared indeed against the day of Battle, but Safety, and Success is of the Lord.*

But what then, cannot strong Towns secure us? No. Behold the Walls of Jericho fell down when God was at the Siege with Joshua, Josh. 6. *He when he pleases can lay wast defenced Cities, and turn them into ruinous Heaps.*

But then cannot Leagues, and Confederacies avail? No, nor these. When the Children of Ammon, and Moab, and Mount Seir came in a full Confederacy against Jehosaphat, what became of their Enterprize? God set them one upon another, *the Children of Ammon, and Moab stood up against the Inhabitants of Mount Seir utterly to slay, and destroy them; and when they had made an end of the Inhabitants of Seir, every one helped to destroy one another,* 2 Chron. ch. 20. v. 23. and 'tis expressly added, v. 27. *that the Lord had made his People thus to rejoyce over their Enemies.* But perhaps some will say that they wanted Conduct,

duct, and Policy, this made them jar and fall out with one another; but then will Humane Wisdom and Sagacity of Counsellours stand us in stead when God is against us? Alas, in this there is no Relief still. For God can either infatuate our Wisdom, or turn our Counsel against us, and make us fall into that Pit which we have digged for others. *He taketh the Wise in their Craftiness, and carries their Counsel head-long; many indeed with Solomon, are the Devices of a Man's heart, but the Counsel of the Lord, that shall stand.* So vain and trifling a thing is Humane Wisdom, when compar'd and oppos'd against the Wisdom, and Counsel of God?

But what then say some, is there nothing else? Surely Wealth and Riches will bear us out, will gain us Success, and Honour in the Field. This all Men confesse is the very strength and sinew of War, for this we torture and wrack our Heads, and our Purses too, as the best Expedient of all; will not this do? Alas, *Riches profit us nothing in this day of Wrath,* if the Lord our God be not with us: For God expressly tells the *Moabites* by his Prophet *Jeremiah*, that *because they trusted in their Riches, therefore they should be taken, and the Spoiler should come upon them,* chap. 47. v. 7.

So that now to conclude this Point. If neither Courage, nor Number, nor Strength, not the strongest Castles; nor the firmest Leagues, if neither Conduct, nor Wealth can annoy us, if the Lord our God vouchsafe to be on our side; what need we fear? The whole Circle of Nature, and Reason cannot threaten us with any thing of more Power and Terrour than these, and yet if

God be with us, tho' they all unite, and jointly conspire against us we need not be dismay'd; especially, if in the third Place, God hath at any time before vouchsafed us his Protection and Assistance. This is the special Encouragement of the Text, *Be not afraid of them, for the Lord thy God is with thee, that brought thee up out of the Land of Egypt*, and this is the Doctrine I would raise from hence.

That the sense of any great Deliverance past, ought especially to fix our fluttering Hopes, raise our Courage, and settle our Confidence on God, What Reason have we to suspect a kindness from an old Friend and Benefactor. Acts of Kindness, and Beneficence are really fruitful and procreative; they follow one another like several links in a Chain, Friendship is always big, and always teeming; and therefore if we be assur'd that a Man has been our Friend, and has testify'd his kindness by many past good Services, 'tis highly unreasonable, as well as disingenuous, and ungrateful to suspect him that he will not continue to assist us in time of need. And then shall we suspect that in God which we all allow unto Man, especially in that God that cannot change, that cannot be diverted from his purpose by Passion, Interest, or Humour, or any other Consideration which fickle Man too giddily follows and pursues. He is now and for ever the same God, and therefore if he has at any time been our Friend, we have all the Reason imaginable to trust him again, and to believe he will not leave us, nor forsake us till our Distress be over.

This

This you see, is the great Encouragement here given to the *Israelites*, that they should not fear their Enemies tho' more in number, nor greater in strength than they; for the Lord their God was with them that brought them up out of the Land of *Egypt*.

They might have reply'd to *Moses* thus, we know not whether God will be with us, or no, what matter of great Encouragement is this? The thing is yet to try, he therefore, as it were to stop their Distrust, and Murmurings, and to cure them of this Diffidence and Jealousie, reminds them of what God had done for them of old, how that he had brought them up out of the Land of *Egypt*, and had deliver'd them from the Bondage, and Tyranny of King *Pharaoh*, and that therefore they had great Reason to Hope for the continuance of his Assistance, of which they had so great, and ample Experience in former Tryals, and that in time of far greater Distress and Calamity. And this Consideration we find also was the great Encouragement which *Samuel* urg'd to the *Israelites*, when he exhorted them to serve, and trust God, Consider (saith he,) what great things he hath done for you, 1 Sam. 12. v. 24. It must then needs be matter of great Encouragement to any People, that God has at any time past, assisted and delivered them.

But what is God so fond, and easie a Being thus to protect, and deliver any People at all Adventures; and expect no Returns or Qualifications from them? Lord what is Man that thou should'st thus regard him; or the Son of Man that thou should'st thus visit him? Psal. 8. v. 3.

The Jews had an extraordinary, and peculiar Claim

Claim to God's Favour, he had solemnly adopted them, and publickly own'd them for his People; he had entred into Covenant with their Fathers, and had sworn unto them that he would be their God, and therefore, now even for the honour of his Name, that the Heathen might not at any time say, *where is your God*; he often interposed for them, even when they least deserv'd his Favour.

And yet notwithstanding all these Priviledges, and Prerogatives, there were three things expressly, and especially required of them at this time of Warfare, as necessary Preparations and Qualifications for his Mercy, and Favour in order to their Success, and Victory in Battle.

The first was abstaining from Sin, 2dly. A firm Trust, and Affiance in God. And 3dly. The keeping a solemn time of Fasting, and Humiliation to implore God's Blessing on their Undertaking.

As to the first of these, the abstaining from Sin, there is a peculiar Precept of God by Moses relating to this matter, *Deuter. 23. 9. When thou goest forth against thine Enemy, thou keep thee from every wicked thing.* And accordingly we find that when *Joshua*, and the *Israelites* were repulsed at *Ai*; God told them the occasion of their Defeat, *Israel had sinned, and had transgressed his Covenant which he had commanded them; Achan had committed Theft, and Sacrilege; and therefore they could not stand before their Enemies*, *Josh. 7.* And least this might seem a negative Duty only, barely in not doing Evil; God more expressly commanded them in that great Expedition against the

Land

Land of *Canaan*, that they should take care to do that which was right, and good in his sight, that it might be well with them, that they might go, and possess the Land, which he swore unto their Fathers, to cast out all their Enemies before them, as the Lord had said, Deuter. 6. v. 18. and no wonder God requir'd this at their Hands: For Sin is a plain Affront unto God, a manifest Defiance of his Authority over us; and therefore, if we thus affront and dishonour him, he may justly disgrace us, and give us up to the will of our Enemies: God then requires our Obedience, if we expect to be protected by him.

But 2dly. There was another Qualification, or Duty requir'd of them in order to their Success, a firm Trust and Affiance in God alone. This was always a main part of the Charge, their Priests, Prophets, and Judges gave in their Exhortations to them in time of War, *to be of good Courage, and not to be dismay'd, to stand still, and see the Salvation of the Lord their God, to trust in God, and he would deliver them.* And hence we find their Diffidence in this particular, and their causeless seeking of foreign Aid, when he had commanded them to trust in him, was usually punish'd with Loss, and Defeat. Hence was that famous Prophecy of *Hanani the Seer to King Aſa* mention'd, 2 Chron. 16. 9. *The Eyes of the Lord, saith he, run to and fro, throughout the whole Earth, to shew himself strong in behalf of them, whose Heart is perfect towards him; but because thou hast done foolishly, (saith the Prophet to him,) in not relying on the Lord, but on the King of Assyria, henceforth thou shalt have Wars.* 'Tis in vain for us to expect that God will assist

us with his Power, unless we will acknowledge, and trust his Power, for this is in effect to deny what we beg for, to mock him with our Lips, and complement him with our Words, when our Hearts are far from him, when we place no real and sincere Trust, and Affiance in him.

But 3dly. As abstaining from Sin, and Affiance in God was requir'd of them in order to obtain his Favour, and Assistance in the day of Battle; so they were directed to keep a solemn Fast, and time of Humiliation to implore God's Blessing on their Undertaking. Thus we find that *Jehosaphat proclaimed a Fast*, when he was told that *there came a great multitude against him, the Ammonites, and Moabites, and others*, 2 Chron. 20. 'tis expressly said, v. 3. *That he feared, and set himself to seek the Lord, and proclaimed a Fast.* And to this purpose, we have frequent mention among the Prophets, and else where of *Sanctifying, and Proclaiming a Fast, and Calling of Solemn Assemblies*; and the People are often said to *fast, and pray, and mourn, and put on Sackcloth, and Ashes, and to be humbled before the Lord.* There is an exprefs Place to this purpose, Numb. 10. 19. *And if you go to war in the Land against the Enemy that oppresseth you, then shall ye blow an Alarm with the Trumpets, and ye shall be remembred before the Lord, and ye shall be saved from your Enemies.* Where by blowing an Alarm with the Trumpets, we are to understand (saith a learned Prelate on this Text, if we will follow the Interpretations of the best *Hebrews*) the calling the People together to a solemn Fast, that they might humble them-

themselves before God, and seek his Face when they went out to Battle; that they might be remembered of him, so that tho' they were God's peculiar People, tho' he had a very particular Favour to them, yet his Favour was not to be purchas'd but by seeking, and pleasing him. 1st. By refraining from Sin. 2dly. By having a full Trust, and placing all their Confidence in him. And 3dly. By imploring his Favour, and that by publick and private *Fasting, Weeping, and Mourning* before him. If by these they had duly qualify'd themselves for his Protection, then, and not till then, he would fight their Battles, and make their Enemies flee before them.

And now (my Brethren,) what remains, but that I come to some Application of all this to our selves, and that I show you very briefly what Influence the words of my Text, and the Doctrine I have rais'd from them ought to have upon us, whose Case is much the same at this time as theirs was.

We are now going out to Battle against our Enemies; and 'tis therefore fit in the first first Place, that we consider, and allow that God alone is the Mighty Judge in, and Disposer of the Event of War; *that the Battle is not ours, but God's: He is the Lord of our Hosts, of our Fleets, and Armies,* and therefore if we can engage him on our side, we need not fear the strength, or number of our Enemies; tho' we see *Horses, and Chariots, and a People more than we.* His Power and Wisdom, as well as his Mercy ruleth over all; 'tis such a Power, to which all Humane Power whatever being compar'd, is but Weakness; 'tis such Wisdom, as all Humane Wisdom is but Foolishness unto it. No-

thing then that Man can prepare against us, can possibly annoy us, if this Almighty, and Alwise Judge be with us: Not the courage, or strength, or number of our Enemies, nor all their subtle and refined Wisdom, and Conduct, nor their *Judean* Wealth, nor their strongest Castles and Towns, nor their deepest Trenches and Baracades, nor their most potent Leagues, and Confederacies, tho' *France*, and *Spain* joyn hand in hand against us. And yet tho' God is thus able and, as yet appears, is willing to do for us, may tho' we qualify our selves according to his own Ordinance, and Appointment by abstaining from Sin. 2dly. By trusting and confiding in him alone, and 3dly, by our *Fasting, Prayers, and Humiliations* to him; yet we must not idly rely upon his Providence, and think, that he will save and deliver us, tho' we do nothing more.

The *Jews* notwithstanding they were so immediately under God's Wing, and Protection, yet we find they were not idle in their Preparations, they levied Men, furnish'd, and order'd their Armies, and fought their Battles with all the Might, and Policy they could; and therefore 'tis in vain for us to suspect, that Success and Victory will drop into our Mouths, unless we pay our *Tribute Penny for me, and thee*, contribute what we can towards it. The methods of God's Providence is now settled, which is to work with second Causes, and therefore we must not expect to conquer our Enemies by our Prayers alone, or by any other spiritual Qualifications whatever they be; these must be done, 'tis true, but we must not leave the other undone; they both are Causes

and Means; tho' not of the same Efficacy for the same Effect. **Dispute** God could send us even Legions of Angels to appear in the Field for us, could fight our Battles, and defeat our Enemies, without the Assistance, either of Men, or Money; but God will not do all that he can do; and why we should expect such extraordinary Methods from God, especially, when he did not vouchsafe them to his only Son, is not accountable to Divinity. We must then prepare Fleets and Armies, and then leave the Event to God, the mighty Arbitrer and Judge in War, then we may more reasonably expect, that he will be with us, and go our with us, especially if we perform the other parts of our Duty, which as they are of a more divine, and spiritual Nature; so they will more effectually engage God on our side; I mean, if we will abstain from Sin, put our Trust, and Confidence in him alone, and humble our selves before him.

But now on the contrary, methinks our Sins, our fresh and bleeding, our profest and unrepented Sins seems to lay a Prospect before us of nothing but Vengeance and Destruction, and the giving us up to the will of our Enemies. There are too many *Achans* I fear among us, whose Sins cry out against us. Our Success at this time depends upon the Divine Favor, and our own Righteousness; the first we must not expect, unless we perform the latter: And now if we look abroad into the World, and search out for a stock of Goodness, and Religion among Men, which may stand us instead at this time, I fear we shall re- turn very empty; nay, I fear there are but few

Noahs, Daniels, and Jobs, whose extraordinary single Righteousness can compound for the want of it in others, or make them capable of pleading for this sinful Land.

And now what hopes of Success abroad, when we have so many Enemies, and so few Friends; I mean so many careless, and declared Sinners at home among us: Our irreverent Prophanations of the Name of God, our careless breaches of his Holy Sabbath, our private Adulteries, our malicious and designed Murthers, all our covetous and oppressing Actions, our defrauding one another, and unjust Dealings, our careless Security in this our time of Triumph and Exultation, and our shameful neglect of the solemn Duties of this day of Humiliation; how do they all conspire our Ruin, and help to defeat our well appointed Fleets, and Armies abroad. And then shall not common Prudence teach us, to say no more, to leave our Sins that are so highly injurious to our common Welfare. Let us then put away the accursed thing from us, let us amend our Lives, and put our full Trust in God; let us humble ourselves before him in Dust, and Ashes, so that our Sins may not at last be our Destruction, and our Shame; but that God may still be with us, and still fight for us.

And to this Hope, God seems to raise our drooping Hearts, if we do but consider, what great things he hath already done for us of this Land.

The *Israelites* were exhorted at all times of their Distress, especially to call to mind what God had done for them of old; especially, how by

by a great and miraculous Deliverance, he had freed them the Bondage, and Tyranny of King *Pharaoh*; and therefore let us go, and do likewise, let us thankfully recount God's Mercies and Favors to us of this Land, and then certainly we shall be more and more encourag'd to leave our Sins; still to place our Confidence in him, that so we may more powerfully engage him to be our Friend again.

Let us first remember his miraculous calling us out of the *Egyptian* Darkness of Popery, that is, of Idolatry, Superstition and Tyranny, and placing us in his most marvellous Light of the Reformation, his continued protection of our Cause, and the shameful defeats of the Plots of our Enemies; especially those two terrible Instances of the *Spanish* Invasion, and the Gunpowder Treason. Nay, let us reflect something too on what our own Eyes have seen, as well as what our Fathers have told us: Let us consider, I mean, how happily we have been deliver'd of late by our wonderful Revolution; which has been so visibly carried on by an amazing Train of Providence, that God has seem'd hitherto to entail Blessings on us, and our Undertaking.

But yet my Brethren, let us be jealous of ourselves still, and think that God may all this while be only trying us, to see what effect this his great Love will at last work on us; 'tis the natural tendency of God's Goodness to lead Man to Repentance, which if they do not in time do, their Iniquity will make them perish. Let us then repent to day, whilst it is called to day, and amend our Lives; let us turn unto, and trust

in God who thus visibly careth for us: Let us humble our selves before him, and pray unto him to forgive us our Sins, that so he may assist us in time of need. Let us not be deceived, and presume upon our Success again; because God hath hitherto blessed us with fresh, and repeated Victories ever Year, and has almost crown'd us with *Glory and Honour*.

I told you indeed, that we ought to put great Confidence in this our divine, and almost constant Friend, because he hath hitherto so signally fought for us, and deliver'd us; but then I told you too, that we ought to maintain and keep up our own proper Qualifications, that we may be able to plead with him, not to presume upon, or command his Favour. If we continue in our Sins, and will not be reform'd, nor humbled before him, if we begin to place, and fix our only Hopes in Men, Money, or our Friends; and will neglect to seek his Face by publick, and private *Prayer and Fasting*, God may on a sudden in justice reverse our Glory, and turn it into publick Shame, may now turn his Back upon us, but his Face may be no more seen.

Remember the Advice, and Caution of the Apostle, Rom. 11. v. 20. *Be not high-minded, but fear.* Tho' we have a wise, a powerful, and good Queen, a truly nursing Mother to our *Israel*; tho' our Senate is vigorous and unanimous at Home; and tho' our Interest Abroad is secured by firm, and industrious Allies; tho' we may justly boast of an experienced, brave, and beloved General; nay, tho' the grand Enemy and Oppressor, once the mighty *Nimrod of Europe*, seems
now

now ready to fall like Lightning from his Glory; nay, further yet, tho' Success and Victory seem to wait upon, and attend us, and even crowd upon us; yet let us not presume upon these Blessings and Prerogatives, and so grow careless in our Duty, and secure in our Hopes.

Let us that now seem to stand, *take heed lest we fall*; and let us remember, *how sometimes the Mighty have fallen, and the Weapons of War have perished*. Let us then fortify the ground we have gain'd by securing the Favor of God by a National Repentance, that our National Sins may not be the Ruin of our Nation.

And let us pray unto God, the Father of Mercy, and God of all our Comfort, and Consolation; and earnestly beseech him, that it may never be said *in Gath, nor publish'd in the Streets of Askelon*, that he has forsaken and punish'd us, that the Enemy may never say, *where is now their God?*

And grant us Grace, O Heavenly Father, that we may all seriously lay to heart the great Dangers we are still in, not only by our National Sins and Provocations, but also by our unhappy Divisions, and unreasonable Jealousies at Home, that we may repent, and be healed more and more, that thy Glory may flourish more and more among us, and that at last our very Enemies may say, and own that thou hast been our Saviour, and most mighty Deliverer, which God of his Infinite Mercy grant for the Sake of him, who came to save, and redeem us all, even *Jesus Christ the Righteous*, to whom be Glory, Praise, and Dominion both now, and for evermore.

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